MODEL QUESTION PAPER.

प्राथमिक परीक्षा

(सफाई और सुन्दर अक्षरों के लिए 5 अंक)

1 किन्हीं तीन सवालों के जवाब पाँच-पाँच वाक्यों में लिखिए :- 15

(अ) किसान ने अपने लडके को सबक सिखाने के लिए क्या उपाय किये ?

(आ) हमको खादी क्यों पहननी चाहिए ?

(इ) चिट्ठियाँ एक जगह से दूसरी जगह कैसे पहुँचती हैं ?

(ई) अमीर ने सिंह को क्यों मरवा डाला ?

(उ) तैमूर के बारे में आप क्या जानते हैं ?

2. किन्हीं दो सवालों के जवाब पाँच-पाँच वाक्यों में लिखिए :- 10

(क) आश्रम के भोजनालय के नियम क्या थे ?

(ख) झंडे के बीच के चक्र के बारे में आप क्या जानते हैं ?

(ग) चीन के बच्चों के गुण क्या-क्या हैं ?

(घ) 'गाँधीजी की यह इच्छा पूरी होकर रही'। वह इच्छा क्या थी और कैसे पूरी होकर रही ?

3. कोई एक कहानी हिन्दी में लिखिए :— 15

(1) परिश्रम में भगवान हैं (2) दयालु सिद्धार्थ (3) दूध का दूध, पानी का पानी (4) हजरत उमर (5) गानेवाली चिडिया ।

4. किन्हीं छः के अर्थ प्रांतीय भाषा में लिखकर उनका अलग-अलग वाक्यों में प्रयोग कीजिए :— 12

भेंट; अकसर; जरूरी; फिर भी; लूटना; घायल; नहाना; लगभग; नाराज; कोशिश।

5. (अ) किन्हीं छः के उलटे अर्थवाले शब्द लिखिए :— 3

गरम; ज्यादा; सामने; अन्दर; अमीर; दोस्त; खरीद; हँसना; सुख; कमजोर।

(आ) अक्षरों में लिखिए :— 4

32; 47; $5\frac{1}{2}$; $14\frac{3}{4}$

6. (अ) खाली जगहों को भरिये :— 5

(1) इस .... का दाम .... रुपये हैं।

(2) .... का भाई दफ्तर में .... करता है।

(3) हमें .... झंडे का .... करना चाहिए।

(4) .... देखो, हवाई जहाज .... ऊँचा उड रहा है।

(5) आपकी मूँछ .... और मेरे .... सफेद हैं।

(आ) नीचे लिखे जवाबों के सवाल बनाइए :— 5

(1) सिंह देखने में बहुत भयानक लगता है।

(2) चीन में चावल और चाय की खेती होती है।

(3) हम हर साल दीपावली मनाते हैं।

(4) हर एक को समय का पालन करना चाहिए ।

(5) कल सबेरे लीला चाय बना रही थी ।

7. प्रांतीय भाषा में अर्थ लिखिए :— 6

पर्वत पर से आती सरिता,
मैदानों में जाती सरिता,
दौड लगाती गाती सारिता,
छिपती-फिरती दिखलाती सरिता ॥

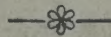
अथवा

मत हटना ओ लडनेवाले,
डट जाना ओ बढनेवाले ।
काँटे हों या पथ में रोडे,
वीर नहीं पथ से मुँह मोडे ।

8. हिन्दी में अनुवाद कीजिए :— 20

1. நட்சத்திரங்கள் ஆகாயத்தில் பிரகாசித்துக்கொண்டிருக்கின்றன.
2. உடனே போ, இல்லாவிட்டால் நீ ரயிலைப் பிடிக்க முடியாது.
3. அவன் சூடான பால் குடிக்கிறான்.
4. நீ இந்த வேலைக்காரனுக்கு என்ன சம்பளம் கொடுக்கிறாய் ?
5. பண்டித்ஜீ நாளைக்குவருவாரென்று அவன்சொன்னான்

6. நீங்கள் கல்கத்தாவிலிருந்து எத்தனை படங்கள் கொண்டு வந்தீர்கள் ?
7. வக்கீல் தன்னுடைய வேலைக்காக 50 ரூபாய் விரும்பினர்.
8. நேற்று நான் உன்னைச் சந்திக்க முடியவில்லை.
9. அவர்கள் தங்கள் வேலையைச் செய்து முடித்தார்கள்.
10. எல்லோரும் ஏழைகளுக்கு உதவி செய்ய வேண்டும்.

1. Stars shine in the sky.
2. Be quick; otherwise you can't catch the train.
3. He drinks hot milk.
4. How much salary do you pay to this servant ?
5. He said that Panditji will come tomorrow.
6 How mauy pictures did you bring from Calcutta.
7. The advocate demanded fifty rupees for his work.
8. I could not meet you yesterday.
9. They have finished their work.
10. All should help the poor.

—❀—

பெண்பால் ஒருமைக்கு வினைப்பகுதி + रही है ।
,, பன்மைக்கு ,, + रही हैं ।

குறிப்பு :- मैं, तुम இவை எழுவாயாகும்பொழுது வினையின் கடைசியில் हूँ, हो என்று சேர்க்கவேண்டும். உ-ம் :-

ஆண்பால்

ஒருமை		பன்மை
मैं पढ रहा हूं	—	हम पढ रहे हैं ।
तू पढ रहा है	—	तुम पढ रहे हो; आप पढ रहे हैं ।
वह पढ रहा है	—	वे पढ रहे हैं ।

பெண்பால்

ஒருமை		பன்மை
मैं लिख रही हूँ	—	हम लिख रही हैं ।
तू लिख रही है	—	तुम लिख रही हो; आप लिख रही हैं
वह लिख रही है	—	वे लिख रही हैं ।

இறந்தகாலத் தொடர்வினை--Past Continuous.

இறந்தகாலத் தொடர்வினைக்குப் பின்வரும் முறை அனுசரிக்கப்படவேண்டும்.

ஆண்பால் :-	ஒருமை	—	வினைப்பகுதி	+ रहा था ।
,,	பன்மை	—	,,	+ रहे थे ।
பெண்பால் :-	ஒருமை	—	,,	+ रही थी ।
,,	பன்மை	—	,,	+ रही थीं ।

முற்றுப்பெருத இறந்தகாலம்—Past Imperfect.

விதி :- சாதாரண நிகழ்காலத்தின் கடைசியிலிருக்கும் 'हूँ, हो, है, हैं' என்பவைகளுக்குப் பதிலாக 'था, थे, थी, थीं' என்பவைகளிலிருந்து எழுவாய்க்குத் தகுந்தவாறு சேர்க்க வேண்டும். அதாவது ஆண்பால் ஒருமைக்கு 'था' என்றும், பன்மைக்கு 'थे' என்றும், பெண்பால் ஒருமைக்கு 'थी' என்றும், பன்மைக்கு 'थीं' என்றும் சேர்க்கவும்.

உ-ம் :—

ஆண்பால்

ஒருமை		பன்மை
मैं आता था	—	हम आते थे ।
तू आता था	—	तुम आते थे; आप आते थे ।
वह आता था	—	वे आते थे ।

பெண்பால்

ஒருமை		பன்மை
मैं खाती थी	—	हम खाती थीं ।
तू खाती थी	—	तुम खाती थीं; आप खाती थीं ।
वह खाती थी	—	वे खाती थीं ।

தொடர் நிகழ்காலம்—Present Continuous.

தொடர் நிகழ்காலத்திற்கு வினைப்பகுதியுடன் பின் குறிப்பிட்டபடி செய்யவேண்டும்.

ஆண்பால் ஒருமைக்கு—வினைப்பகுதி + रहा है ।
„ பன்மைக்கு „ + रहे हैं ।

APPENDIX II - அநுபந்தம் II

1. गिनती — Numbers.

1	एक	19	उन्नीस	37	सैंतीस
2	दो	20	बीस	38	अडतीस
3	तीन	21	इक्कीस	39	उनचालीस
4	चार	22	बाईस	40	चालीस
5	पाँच	23	तेईस	41	इकतालीस
6	छः	24	चौबीस	42	बयालीस
7	सात	25	पचीस	43	तैंतालीस
8	आठ	26	छब्बीस	44	चवालीस
9	नौ	27	सत्ताईस	45	पैंतालीस
10	दस	28	अट्ठाईस	46	छयालीस
11	ग्यारह	29	उनतीस	47	सैंतालीस
12	बारह	30	तीस	48	अडतालीस
13	तेरह	31	इकतीस	49	उनचास
14	चौदह	32	बत्तीस	50	पचास
15	पन्द्रह	33	तैंतीस	60	साठ
16	सोलह	34	चौंतीस	70	सत्तर
17	सत्रह	35	पैंतीस	80	अस्सी
18	अठारह	36	छत्तीस	90	नब्बे

100 एक सौ　　1,00,000 एक लाख

1,000 एक हजार　　100,00,000 एक करोड़

1000,00,000 एक अरब

பின்னங்கள் - Fractions.

¼ चौथाई, पाव　　2¼ सवा दो

1¼ सवा　　3¼ सवा तीन

குறிப்பு:— 'सवा' குறிப்பிடும் எண்ணுடன் ¼ கூடுதல்.

(உ-ம்) 10¼ सवा दस　　25¼ सवा पच्चीस

½ आधा　　3½ साढे तीन

1½ डेढ　　4½ साढे चार

2½ ढाई, अढई　　5½ साढे पाँच

குறிப்பு:— 'साढे' குறிப்பிடும் எண்ணுடன் ½ கூடுதல்.

(உ-ம்) 7½ साढे सात　　30½ साढे तीस

¾ तीन चौथाई, पौन　　2¾ पौने तीन

1¾ पौने दो　　3¾ पौने चार

குறிப்பு:— 'पौने' குறிப்பிட்ட எண்ணிலிருந்து ¼ குறை.

(உ-ம்) 8¾ पौने नौ　　19¾ पौने बीस

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2. जवाबों के सवाल बनाना

नीचे लिखे जवाबों के सवाल बनाइये :—

जवाब	सवाल
1 मेरा भाई मैसूर में रहता है।	तुम्हारा भाई कहाँ रहता है ?
2 यह बकरी दो सेर दूध देती है।	यह बकरी कितना दूध देती है ?
3 बेङ्गलूर बहुत अच्छा शहर है।	बेङ्गलूर कैसा शहर है ?
4 मेरे घर का मालिक एक दूकानदार है।	तुम्हारे घर का मालिक कौन है ?
5 तारे रात में चमकते हैं।	तारे कब चमकते हैं ?
6 मैं सबक सीखती हूँ।	तुम क्या करती हो ?
7 बडा वही है, जो बडा काम करता है।	बडा कौन है ?
8 मद्रास यहाँ से एक मील दूर है।	मद्रास यहाँ से कितनी दूर है ?
9 घोडा बडे काम का जानवर है।	घोडा कैसा जानवर है ?
10 रामलाल भात नहीं खाता।	क्या रामलाल भात खाता है ?
11 सूरज सबेरे निकलता है।	सूरज कब निकलता है ?
12 इस घर में तीन लडकियाँ हैं।	उस घर में कितनी लडकियाँ हैं ?
13 यह काम गोपाल ने किया।	यह काम किसने किया ?
14 रामदास मद्रास जायगा।	रामदास कहाँ जायगा ?
15 नेहरूजी भारत के प्रधान मन्त्री हैं।	नेहरूजी कौन हैं ?
16 यह अच्छी किताब है।	यह कैसी किताब है ?

जवाब	सवाल
17 चार घंटे के बाद गाडी आ पहुँची ।	गाडी कब आ पहुँची ?
18 बच्चा भूख के कारण रोता है ।	बच्चा क्यों रोता है ?
19 मेरा स्कूल शहर में है ।	तुम्हारा स्कूल कहाँ है ?
20 मेरे पिताजी के पास दो घडियाँ हैं ।	तुम्हारे पिताजी के पास कितनी घडियाँ हैं ?
21 वह कलम से लिखती है ।	वह किससे लिखती है ?
22 हाँ, मैं हिंदी समझ सकता हूँ ।	क्या तुम हिंदी समझ सकते हो ?
23 मैंने यह छाता मद्रास में खरीदा ।	तुमने यह छाता कहाँ खरीदा ?
24 मैं दोपहर को घर चलूँगा ।	तुम कब घर चलोगे ?
25 वे घर में हिंदी बोलते हैं ।	वे घर में कौन-सी जबान बोलते हैं ?
26 वह सारे दिन पढता रहा ।	वह सारे दिन क्या करता था ?
27 मैं रोज शाम को मैदान में खेलता हूँ ।	तुम रोज शाम को क्या करते हो ?
28 राज मकान बनाता है ।	कौन मकान बनाता है ?
29 हाँ, मैंने ये कहानियाँ पढी हैं ।	क्या तुमने ये कहानियाँ पढी हैं ?
30 सबेरे और शाम को परछाई लंबी होती है ।	सबेरे और शाम को परछाई कैसी होती है ?
31 हमारे वर्ग में सब लडके हिंदी पढते हैं ।	तुम्हारे वर्ग में कितने लडके हिंदी पढते हैं ?
32 मैंने उसको बंबई में देखा ।	तुमने उसको कहाँ देखा ?

जवाब	सवाल
33 उमा परसों मद्रास जायगी।	उमा कब मद्रास जायगी ?
34 मैं रात को दूध पीता हूँ।	तुम कब दूध पीते हो ?
35 गोपाल दस बजे मदरसा जाता है।	गोपाल कितने बजे मदरसा जाता है ?
36 वह कागज पर कलम से लिखता है।	वह कागज पर किससे लिखता है ?
37 आज मैंने दस रुपये खर्च किये।	आज तुमने कितने रुपये खर्च किये ?
38 मैंने वह खत राम को भेजा।	तुमने वह खत किसको भेजा ?
39 क्योंकि मेरे पास रुपये नहीं है।	तुमने वह कलम क्यों नहीं खरीदी ?
40 मैं मैसूर में चार महीने रहा।	तुम मैसूर में कितने महीने रहे ?
41 उन्होंने अपने भाई के लिए घडी खरीदी।	उन्होंने किसके लिए घडी खरीदी ?
42 मोहनलाल यहाँ से परसों रवाना होंगे।	मोहनलाल यहाँ से कब रवाना होंगे ?
43 सभा के मन्त्री ने राष्ट्रपति का स्वागत किया।	किसने राष्ट्रपति का स्वागत किया ?
44 मेरी बहन अगले हफ्ते में वापस आयगी।	तुम्हारी बहन कब वापस आयगी ?
45 हम रोज शाम को टहलने जाते हैं।	आप लोग रोज कब टहलने जाते हैं ?
46 गोपाल का लडका बडा होशियार है।	गोपाल का लडका कैसा है ?

जवाब	जवाब
47 गाडी पकडने के लिए वह तेज दौडता है।	वह क्यों तेज दौडता है ?
48 मुझे मामाजी ने एक घडी दी।	तुमको मामाजी ने क्या दिया ?
49 वह सबेरे नहाने के लिए नदी जाता है।	वह सबेरे क्यों नदी जाता है ?
50 नेहरूजी हवाई जहाज से लन्दन गये।	नेहरूजी कैसे लन्दन गये ?
51 नहीं, डाक इतवार को नहीं आयगी।	क्या डाक इतवार को आयगी ?
52 उनको आज दोस्त का पत्र मिला।	उनको आज किसका पत्र मिला ?
53 हम रोज ताजा दूध पीते हैं।	आप लोग रोज कैसा दूध पीते हैं ?
54 रामचन्द्रजी ने हमें एक कहानी सुनायी।	रामचन्द्रजी ने तुम्हें क्या सुनाया ?
55 वह रोज नौ बजे आता है।	वह रोज कब आता है ?
56 आजकल देश की हालत बुरी है।	आजकल देश की हालत कैसी है ?
57 मैंने अब तक आठ शहर देखे हैं।	तुमने अब तक कितने शहर देखे हैं ?
58 लडका कागज पर लिखता है।	लडका किसपर लिखता है ?
59 मेरी बहन पाठशाला में पढती है।	तुम्हारी बहन क्या करती है ?

जवाब	जवाब
73 मैं एक घंटे में पाँच मील चल सकता हूँ।	तुम एक घंटे में कितनी मील चल सकते हो ?
74 हमारा मदरसा मैदान के पास है।	तुम लोगों का मदरसा कहाँ है ?
75 हमको रामस्वामीजी तमिल पढाते हैं।	तुमको कौन तमिल पढाते हैं ?

3. खाली जगहों को भरना

குறிப்பு:— கோடிட்ட இடங்களில் சேர்க்கவேண்டிய வார்த்தைகள் முறையே அடைகுறிகளில் கொடுக்கப்பட்டுள்ளது.

खाली जगहों को भरिये :—

1. हम —— अपने देश को प्यार करना चाहिये। (को)
2. कुछ लडके बिल्ली —— भी डरते हैं। (से)
3. जब राजाजी बोल —— तब रेड्डीजी बोले। (चुके)
4. जापान —— मेरा ज्ञान बहुत कम है। (संबन्धी)
5. मैं कल —— गाँव से ——। (अपने ; लौटा)
6. —— के झगडे बुरे होते हैं। (आपस)
7. तैरना —— कसरत ——। (अच्छी ; है)
8. घडी हमको वक्त —— है। (बताती)

जवाब	सवाल
60 उनके लडकों में गोपाल समझदार है ।	उनके लडकों में कौन समझदार है ?
61 हमारे गाँव में फल नहीं मिलते ।	तुम्हारे गाँव में फल मिलते हैं ?
62 यहाँ के आम बहुत मीठे हैं ।	यहाँ के आम कैसे हैं ?
63 हम उनके साथ हिंदी में बोलते हैं ।	आप उनके साथ किस भाषा में बोलते हैं ?
64 यह लडका बहुत बुरा है ।	यह लडका कैसा है ?
65 यहाँ सबसे मोटा लडका मोहन है ।	यहाँ सबसे मोटा लडका कौन है ?
66 मैं सिनिमा देखना पसन्द करता हूँ ।	तुम सिनिमा देखना पसन्द करते हो या नाटक ?
67 मेरा घर यहाँ से पाँच मील दूर है ।	तुम्हारा घर यहाँ से कितनी दूर है ?
68 विद्यासागर कलकत्ते के रहनेवाले थे ।	विद्यासागर कहाँ के रहनेवाले थे ?
69 मैंने सबेरे दूध पिया ।	तुमने सबेरे दूध पिया या काफी ?
70 मेरे पिताजी का नाम रामस्वामी है ।	तुम्हारे पिताजी का नाम क्या है ?
71 मैं हिंदी पढना पसन्द करता हूँ ।	तुम हिंदी पढना पसन्द करते हो या अंग्रेजी ?
72 कपडा रूई से बनता है ।	कपडा किससे बनता है ?

30 आप कल — घर —। (मेरे; आइये)

31 मैं आज सिनिमा — —। (देखने; जाऊँगा)

32 हम — शहर में रहना — हैं। (इस; चाहते)

33 — शहर के लोग हिंदी नहीं —। (इस; जानते)

34 आप — मत —। (चाय; पीजिये)

35 वह — पौधों को — देता है। (रोज; पानी)

36 सीता — पति — नाम राम है। (के; का)

37 — पिताजी — भात खाते हैं। (मेरे; सबेरे)

38 कसरत — सबके लिए — है। (करना; जरूरी)

39 — रोज सात बजे — लाती है। (दूधवाली; दूध)

40 — लडकों में राम — है। (उन; बडा)

41 वे — फल — हैं। (अच्छे; बेचते)

42 अमीर लोग गरीबों का — नहीं —। (ख्याल; करते)

43 गोविन्द — कहानी — है। (एक; सुनाता)

44 — मेज — किताब है। (उस; में)

45 — घोडा — दौडता है। (वह; तेज)

46 मैं आज — सभा में — चाहता था। (की; बोलना)

47 आप — पर — बैठिये। (जमीन; मत)

48 मैं आज — बाजार — चाहता था। (सबेरे; जाना)

49 क्या — मुहम्मदली को देखा — ? (तुमने; है)

50 — अपना सबक — करना चाहिये। (तुम्हें; याद)

9 आप — अगली — में — चाहिये। (को; परीक्षा; बैठना)

10 गाय का — मीठा — है। (दूध; होता)

11 — वहाँ खेल — थे। (लड़के; रहे)

12 दौड़ना — कसरत —। (अच्छी; है)

13 आपकी — का — कितना है? (कलम; दाम)

14 — शिवाजी पैदा हुए, तब औरंगजेब — था। (जब; बादशाह)

15 — यह कलम सीता — खरीदता हूँ। (मैं; के लिए)

16 राम — लड़के — में गेन्द खेलते —। (के; मैदान; हैं)

17 — घर में — रहता है? (इस; कौन)

18 आप — क्या चाहिये? (को)

19 — अभी स्टेशन जाना —। (मुझे; है)

20 हमने — मीठे — खाये। (चार; फल)

21 राम — चार — चाहिये। (को; रुपये)

22 — आजकल — मकान में रहते हो? (तुम; किस)

23 तुम — मेज पर मत —। (कभी; बैठो)

24 — कल दो — लायेंगे। (हम; आम)

25 — घर में दो — थीं। (मेरे; गायें)

26 — यह सिनिमा परसों —। (हम; देखेंगे)

27 पेड़ — छाया में सब — करते हैं। (की; आराम)

28 मेरी — बहन बंबई में — है। (छोटी; रहती)

29 मैंने यह — बाजार में —। (तस्वीर; खरीदी)

30 आप कल — घर —। (मेरे; आइये)

31 मैं आज सिनिमा — —। (देखने; जाऊँगा)

32 हम — शहर में रहना — हैं। (इस; चाहते)

33 — शहर के लोग हिंदी नहीं —। (इस; जानते)

34 आप — मत —। (चाय; पीजिये)

35 वह — पौधों को — देता है। (रोज; पानी)

36 सीता — पति — नाम राम है। (के; का)

37 — पिताजी — भात खाते हैं। (मेरे; सबेरे)

38 कसरत — सबके लिए — है। (करना; जरूरी)

39 — रोज सात बजे — लाती है। (दूधवाली; दूध)

40 — लडकों में राम — है। (उन; बडा)

41 वे — फल — हैं। (अच्छे; बेचते)

42 अमीर लोग गरीबों का — नहीं —। (ख्याल; करते)

43 गोविन्द — कहानी — है। (एक; सुनाता)

44 — मेज — किताब है। (उस; में)

45 — घोडा — दौडता है। (वह; तेज)

46 मैं आज — सभा में — चाहता था। (की; बोलना)

47 आप — पर — बैठिये। (जमीन; मत)

48 मैं आज — बाजार — चाहता था। (सबेरे; जाना)

49 क्या — मुहम्मदली को देखा — ? (तुमने; है)

50 — अपना सबक — करना चाहिये। (तुम्हें; याद)

51 रामचन्द्र बन्दरों — मदद से समुद्र पारकर — । (की; सके)
52 मैं — शहर में किसीको — जानता। (इस; नहीं)
53 मैं मैदान — खेलता — । (मैं; हूँ)
54 क्या तुम — नाम — हो ? (उसका; जानते)
55 आपको तमिल फिल्म — है — हिंदी फिल्म ? (पसंद; या)
56 तुम्हारी छोटी — क्या — है ? (बहन; करती)
57 बिल्ली — दूध — है। (को; पसंद)
58 गधे के — लंबे होते —। (कान; हैं)
59 दादा — बाल — होते हैं। (के; सफेद)
60 मैं कल — सभा में नहीं —। (की; बोला)
61 सबको — — पहनने चाहिये। (स्वदेशी; कपडे)
62 वह — लडकी राम — बहिन है। (सुन्दर; की)
63 अध्यापक — हाथ में मेरी — है। (के; किताब)
64 मोहन — राम — क्या कहा ? (ने; से)
65 तुम — अपना पाठ — चाहिये। (को; पढना)
66 मोहन — गाडी — आया ? (किस; से)
67 — पानी में नहाना — है। (ठंडे; अच्छा)
68 हमको हिंदी जरूर — —। (सीखनी; चाहिये)
69 लडके शाम — गेन्द — हैं। (को; खेलते)
70 तुम इतवार — स्कूल मत —। (को; जाओ)

—❀—

4 उल्टे अर्थवाले शब्द — Opposite Words.

अच्छा	×	बुरा, खराब
अपना	×	पराया
अक्लमन्द	×	बेवकूफ
अमीर	×	गरीब
अधिक	×	अल्प, कम
अन्यायी	×	न्यायी
असीम	×	सीमित
असली	×	नकली
अंधेरा	×	उजाला
अंदर	×	बाहर
आजाद	×	गुलाम
आजादी	×	गुलामी
आराम	×	तकलीफ
आगे	×	पीछे
आसान	×	मुश्किल
आसमान	×	जमीन
आशा	×	निराशा
आसपास	x	दूर
इच्छा	x	अनिच्छा
इज्जत	x	बेइज्जती
इनसाफ	x	बेइनसाफी
ईमानदार	x	बेईमान
ईमानदारी	x	बेईमानी
उदय	×	अस्त
उदास	×	खुश
उन्नति	×	अवनति
उदार	×	अनुदार
उपयोगी	×	अनु योगी
उत्तर	×	दक्षिण
ऊँचा	×	नीचा
ऊपर	×	नीचे
एक	×	अनेक
कठिन	×	सरल
कडा	×	मुलायम
कमजोर	×	मजबूत
कसूरवार	×	बेकसूर
कमी	×	ज्यादती
काम का	×	बेकार
के साथ	×	के बिना
खराब	×	अच्छा
खरीदना	x	बेचना
खुलना	x	बन्द होना
खुला	x	बन्द
खुश	x	नाखुश
खुशबू	x	बदबू
खूबी	x	कमी

खोलना	x बन्द करना	ठंडा	x गरम
गन्दा	x साफ	ठीक	x गलत
गन्दगी	x सफाई	डर	x निडरता
गरम	x ठंडा	ताजा	x बासी
गरीब	x अमीर	तेज	x मन्द
गलत	x ठीक	थोडा	x बहुत
गुणवान	x गुणहीन	दया	x निर्दयता
घृणा	x प्रेम	दयालु	x निर्दयी
चढना	x उतरता	दिन	x रात
चिंता	x निश्चिंतता	दुखी	x सुखी
चैन	x बेचैनी	दुबला	x बलवान
चौडा	x तंग	दुश्मन	x दोस्त
छोटा	x बडा	दुश्मनी	x दोस्ती
छोडना	x पकडना	दूर	x पास
जल्दी	x धीरे	देना	x लेना
जन्म	x मृत्यु	देशी	x विदेशी
जवान	x बूढा	धनी	x दरिद्र
जवानी	x बुढापा	धनवान	x दरिद्र
जागना	x सोना	धीरे	x जल्दी
जाडा	x गरमी	धूप	x छाँह, छाया
जीवन	x मरण	नजदीक	x दूर
ज्यादा	x कम	नया	x पुरानां
ज्ञानी	x अज्ञानी	नरम	x कडा
ठंड	x गरमी	नामी	x बदनाम

निडर	x डरपोक	बन्द करना	x खोलना
निर्मल	x मैला	बढ़िया	x घटिया
नीचे	x ऊपर	बढना	x घटना
नौकर	x मालिक	बडा	x छोटा
पक्का	x कच्चा	बनाना	x बिगाडना
पतला	x मोटा	बहादुर	x बुजदिल
पवित्र	x अपवित्र	बहुत	x कुछ, कम
पहला	x आखिरी	बाईं	x दाईं, दाहिनी
पहले	x पीछे	बाद	x पहले
परवाह	x लापरवाही	बासी	x ताजा
पसन्द	x नापसन्द	बाहर	x अंदर
पाना	x खोना	बीमार	x तन्दुरुस्त
पास	x दूर	बीमारी	x तन्दुरुस्ती
पीछे	x सामने	बुद्धिमान	x मूर्ख
पुराना	x नया	बुझाना	x जलाना
पूरब	x पच्छिम	बुरा	x भला, अच्छा
पूरा	x अधूरा	बुराई	x भलाई
प्रधान	x अप्रधान	बूढा	x जवान
प्रिय	x अप्रिय	बेचना	x खरीदना
प्यार	x नफरत	बेवकूफ	x होशियार
फायदा	x नुकसान	बेहाल	x खुशहाल
फिक्र	x बेफिक्री	भरना	x खाली करना
फुर्ती	x सुस्ती	भरा	x खाली
फूट	x मेल	भारी	x हलका

भूल	x याद	विश्वास	x अविश्वास
महंगा	x सस्ता	वीर	x भीरु
महान	x अल्प	शर्मिन्दा	x बेशरम
मरना	x जीना	शरम	x बेशरमी
मर्द	x नामर्द	शाम को	x सबेरे
मान	x अपमान	शुरू होना	x खतम होना
मानना	x इनकार करना	सफेद	x काला
मालिक	x नौकर	सफाई	x गन्दगी
मित्र	x शत्रु	सच	x झूठ
मीठा	x कड़वा	सच्चा	x झूठा
मुश्किल	x आसान	सचमुच	x झूठ-मूठ
मेहनती	x सुस्त	सबेरे	x शाम को
मोटा	x पतला	सवाल	x जवाब
मोटा-तगडा	x दुबला-पतला	समझदार	x नासमझ
रात	x दिन	सस्ता	x महँगा
रुचि	x अरुचि	सरल	x कठिन
रोना	x हँसना	सरकारी	x गैरसरकारी
रोगी	x नीरोग	सभ्य	x असभ्य
रोशनी	x अंधकार	समान	x असमान
लंबा	x नाटा, छोटा	सम्मान	x अपमान
लाभ	x हानि	सावधान	x असावधान
लायक	x नालायक	साफ	x गन्दा
विदेश	x स्वदेश	सामने	x पीछे
विदेशी	x स्वदेशी	सीधा	x टेढा

सुन्दर	x कुरूप	हँसना	x रोना
सुन्दरता	x कुरूपता	हमेशा	x कभी
सुगन्ध	x दुर्गन्ध	हाजिर	x गैरहाजिर
सुशील	x दुश्शील	हारना	x जीतना
सोना	x जागना	होश	x बेहोशी
सौभाग्य	x दुर्भाग्य	होशियार	x बेवकूफ
स्वतन्त्र	x अस्वतन्त्र, परतन्त्र	होशियारी	x बेवकूफी
स्वदेशी	x विदेशी		

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5. कुछ मुख्य शब्दों के वाक्यों में प्रयोग

अपनी प्रांतीय भाषा में अर्थ लिखकर अलग-अलग हिन्दी वाक्यों में प्रयोग कीजिये :—

अकसर = பெரும்பாலும், சாதாரணமாய் — अकसर जून के महीने में पानी बरसता है।

अकेला = தனியாக—अकेला आदमी सब काम नहीं कर सकता।

अखबार = செய்தித்தாள்—क्या तुम रोज अखबार पढते हो ?

अचानक = திடீரென்று—मैं आज अचानक राम से मिला।

अनुकरण करना = நகல் செய்தல்—बन्दर मनुष्यों का अनुकरण करता है।

अफसोस = துக்கம்—तुम्हारी तकलीफ देखकर मुझे बडा अफसोस हो रहा है।

अमर = மரணம் இல்லாத—महाकवि ठाकुर अपनी कविता से अमर बन गये।

असबाब = சாமான்—वह अपने असबाब लेकर चला गया।

आँख का तारा = கண்மணி, செல்வக்குழந்தை — राम दशरथ की आँख का तारा था।

आजकल = இந்நாட்களில்—आजकल चीजों का दाम ज्यादा है।

आजाद = சுதந்திரமுள்ள—अब हमारा देश आजाद है।

आजादी = சுதந்திரம்—जानवरों को भी आजादी प्यारी है।

आदत = வழக்கம், பழக்கம்—झूठ बोलना बुरी आदत है।

आदी = பழக்கமுள்ள—मैं कसरत करने का आदी हूँ।

आपस में = தங்களுக்குள்—बच्चो! आपस में झगडा मत करो।

आबादी = ஜனத்தொகை—मदुरै की आबदी चार लाख है।

आराम = சுகம்—गरीबों को आराम नहीं मिलता।

आवाज = சத்தம்—बिल्ली की आवाज सुनकर बच्चा डर गया।

आसपास = அக்கம்பக்கத்தில்—गाँव के आसपास खेत हैं।

आसान = சுலபமான—यह किताब आसान है।

आसानी = சுலபம்—मैं आसानी से यह काम करूँगा।

इन्तजाम = ஏற்பாடு—हम मद्रास जाने का इन्तजाम कर रहे हैं।

इज्जत = மரியாதை—हमेशा बडों की इज्जत करो।

इम्तहान = பரீட்சை—तुम्हारा इम्तहान कब चलेगा।

इलाज = சிகிச்சை—डाक्टर रोगियों का इलाज करता है।

इशारा=ஜாடை—वह मेरी तरफ इशारा करता है।

इसलिए=ஆதலால்—कल छुट्टी है, इसलिए मैं स्कूल नहीं जाऊँगा।

ईमानदार=நாணயமான—मेरा नौकर बडा ईमानदार है।

उतरना=இறங்க—जो ऊपर चढता है, वह नीचे उतरता भी है।

उदार=தாராள குணமுள்ள—भारत के लोग उदार होते हैं।

उपजाऊ=செழிப்புள்ள—काश्मीर की जमीन बडी उपजाऊ है।

उम्र=வயது—मेरी उम्र सोलह साल की है।

ऊँचा=உயரமான—हिमालय पहाड सबसे ऊँचा है।

ऊपर=மேலே—ऊपर देखो, तारे चमक रहे हैं।

कट्टर=பிடிவாதமுள்ள—औरंगजेब कट्टर मुसलमान था।

कमजोर=பலஹீனமான—कमजोरों को तकलीफ मत दो।

करीब=ஏறக்குறைய—मैं करीब एक महीना ऊटी में रहा।

कसम खाना=சத்தியம் செய்ய—उसने कसम खाई कि मैं कभी झूठ नहीं बोलूँगा।

काफी = போதுமான—सिर्फ पढना ही काफी नहीं, खेलना भी चाहिये।

काबिल = தகுந்த — अकबर काबिल आदमियों को ही नौकरी देता था।

कि=அதாவது (that)—मास्टर साहब ने कहा कि कल छुट्टी है।

किनारा—கரை—मद्रास का समुद्र-किनारा सुन्दर है।

किराया--வாடகை—इस घर का किराया कितना है।

किस्मत = தலைவிதி—जो किस्मत में है, वही मिलेगा।

की जगह = பதிலாக, இடத்தில்—राम की जगह कौन काम करता है ?

कीमती = விலையுயர்ந்த—मैं कीमती कपडे नहीं पहनता।

कुछ = சில—कुछ लडके माँ-बाप की आज्ञा नहीं मानते।

के साथ = கூட—मैं राम के साथ सिनिमा जाता हूँ।

के बिना = இல்லாமல்—जापान के लोग शक्कर के बिना चाय पीते हैं।

कोशिश = முயற்சி—मैं कल तुम्हारे घर आने की कोशिश करूँगा।

खुलना = திறக்கப்பட—तुम्हारा स्कूल कब खुलता है।

खुश = சந்தோஷமான—माँ को देखकर बच्चा खुश हो गया।

खूब = நன்றாக—रहीम खूब पढता है और खूब खेलता भी है।

खोना = இழக்க—मेरी किताब कहीं खो गयी।

गन्दला = அசுத்தமான—गन्दला पानी मत पिओ।

गंवाना = இழக்க- जो सुस्त रहता है वह अपना सब धन गंवाता है।

गोबर = சாணம்—गोबर को खेत में डालो, अनाज खूब पैदा होगा।

घमंड = கர்வம்—घमंड विद्या का दुश्मन है।

चंगा होना = குணம் அடைதல்—डाक्टर की दवा से वह चंगा हो गया।

चमकना = பிரகாசிக்க—तरे आकाश में चमकते हैं।

चुपचाप = பேசாமல்—दर्जे में चुपचाप बैठ

चुराना = திருட—दूसरों की चीजें चुराना बुरा है।

जरिये = மூலமாக — बड़ी-बड़ी नदियों के जरिये व्यापार खूब चलता है।

जरूर = அவசியம் — खूब मेहनत करो, फल जरूर मिलेगा।

जरूरत = தேவை — मुझे एक नौकर की जरूरत है।

जरूरी = தேவையான — क्या तुमको यह किताब जरूरी है?

जितना = எத்தனை — तुम्हारे हाथ में जितना रुपया है, उतना मेरे हाथ में नहीं।

जीना = உயிருடன் இருக்க — जीने के लिए हवा, पानी और खाना जरूरी है।

झगडा = சண்டை — आपस में झगडा करना बुरा है।

झिलमिलाना = விட்டுவிட்டுப் பிரகாசிக்க — तारे झिलमिलाते हैं।

झूठा = பொய்யான, பொய் பேசுகிற — वह आदमी झूठा है, उसपर विश्वास मत करो।

ठाट-बाट = ஆடம்பரம் — मुझे ठाट-बाट पसन्द नहीं।

डांटना = பயமுறுத்த — बच्चों को डांटना अच्छा नहीं।

तन्दुरुस्त = ஆரோக்கியமான — तन्दुरुस्त रहने के लिए रोज कसरत करना चाहिये।

तन्दुरुस्ती = ஆரோக்கியம் — गन्दी चीजें खाने से तन्दुरुस्ती खराब हो जाती है।

तकलीफ़ = கஷ்டம் — दूसरों को तकलीफ मत दो।

तनख्वाह = சம்பளம் — रहीम को सौ रुपया तनख्वाह मिलता है।

तबीयत = உடல்நிலை—आज मेरी तबीयत अच्छी नहीं।

तरह = விதம்—हमारे देश में कई तरह के अनाज पैदा होते हैं।

ताजा = புதிய—रोज ताजा दूध पीना अच्छा है।

तारीफ = ஸ்துதி—सब लोग गोखले की तारीफ करते हैं।

तुरन्त = உடனே, சீக்கிரம்—तुरन्त निकलो, नहीं तो गाडी नहीं मिलेगी।

तेज = வேகமாக—घोडा तेज दौडता है।

दरख्त = மரம்—जङ्गल में कई तरह के दरख्त होते हैं।

दाखिल होना = பிரவேசிக்க — चोर दरवाजा तोडकर घर में दाखिल हुआ।

दिखावा = ஆடம்பரம், பகட்டு—मुझे दिखावा पसन्द नहीं।

दिल्लगी = பரிகாசம் — दिल्लगी कभी कभी झगडे का कारण बन जाती है।

दुश्मनी = விரோதம்—तुम क्यों मुझसे दुश्मनी रखते हो? मैंने क्या किया?

देर से = தாமதமாக—आज रेल एक घंटा देर से आयी।

धन्यवाद = நன்றி — मैं तुम्हें धन्यवाद देता हूँ कि तुमने मेरी मदद की।

धमकी = அதட்டுதல்—मैं तुम्हारी धमकी से डरनेवाला नहीं हूँ।

धीरज = தைரியம், பொறுமை—धीरज से काम करो, सफलता जरूर मिलेगी।

धोखा = வஞ்சனை, ஏமாற்றம்—मैंने उसपर विश्वास किया, पर उसने धोखा दिया।

नजदीक = அருகில்—श्रीरंगम तिरुची के नजदीक है।

नमक = உப்பு—ज्यादा नमक मत खाओ, प्यास लगेगी।

नसीहत = உபதேசம் — गौतम बुद्ध ने लोगों को अहिंसा की नसीहत दी।

नामी = பெயர்பெற்ற—सिकन्दर नामी बहादुर था।

नाराज होना = கோபம் அடைய — लक्ष्मण की बातें सुनकर परशुराम नाराज हो गया।

निकलना = புறப்பட—सूरज पूरब में निकलता है।

निडर = அச்சம் இல்லாத—अभिमन्यु बडा निडर था।

निशान = அடையாளம்—अच्छे लडकों का निशान क्या है?

निशाना = குறி, இலக்கு—शिकारी ने शेर को बन्दूक का निशाना बनाया।

पछताना = பச்சாத்தாபப்பட—सोचकर काम करो, नहीं तो पछताना पडेगा।

पत्थर = கல்—पत्थर पानी में डूब जाता है।

परवाह = பரவா—शिवाजी औरंगजेब की परवाह नहीं करते थे।

परेशान = குழப்பமான, திகிலடைந்த — अर्जुन के बाणों से कौरव-सेना परेशान हो गयी।

पसन्द करना = பிரியப்படு—तुम चाय पसन्द करते हो या काफी?

पहले पहल = முதன்முதலாக—गांधीजी ने पहले-पहल दक्षिण आफ्रिका में सत्याग्रह का प्रयोग किया।

पहुँचना—சென்று சேர—गाडी कितने बजे स्टेशन पहुँची ?

पालतू—வளர்க்கப்பட்ட—गाय एक पालतू जानवर है।

पिछले—சென்ற—पिछले साल मैं बंबई गया था।

पुकारना—கூப்பிட—तुमने मुझे क्यों पुकारा ?

पुराना—பழைய—मदुरा एक पुराना शहर है।

पैदल—கால்நடையாய்—विजया पैदल स्कूल जाती है।

प्रगट करना—வெளியிட—घर की बातों को किसीसे प्रगट मत करो।

प्यार—அன்பு—माँ बच्चे को प्यार करती है।

प्यास—தாகம்—गरमी के दिनों में ज्यादा प्यास लगती है।

प्यासा—தாகமுள்ள—थोडा पानी दो, मैं प्यासा हूँ।

फरक—வித்தியாசம்—हम जाति का फरक नहीं मानते।

फर्ज—கடமை—मैं अपना फर्ज पूरा करूँगा।

फसल—விளைச்சல்—जब फसल पक जाती है तब किसान उसे काटता है।

फुर्ती—சீக்கிரம்—हवाई जहाज फुर्ती से उडती है।

फैलना—பரவு—उस गाँव में प्लेग फल गया, इसलिए सब लोग गाँव छोडकर चले गये।

बचपन—குழந்தைப் பருவம்—गोखले का बचपन तकलीफ में बीता।

बचाना = காப்பாற்ற—ईश्वर हमें कष्टों से बचाता है।

बढिया = நேர்த்தியான—इस दूकान में बढिया घी मिलता है।

बदला लेना = பழிவாங்க—हाथी अपने दुश्मनों से बदला लेता है

बनवाना = செய்விக்க—शाहजहाँ ने ताजमहल बनवाया।

बरसात = மழைக்காலம்—जून, जूलाई और आगस्त में, मलबार में बरसात है।

बराबर = சமமான—हिमालय के बराबर बडा पहाड नहीं।

बसना = வசிக்க, குடியேற—मुसलमान लोग यहाँ आकर बस गये।

बसाना = குடியேற்ற—विजयनगर को किसने बसाया ?

बहादुर = தைரியமான—पटेल बडे बहादुर थे।

बाँटना = பங்கிட — बेटों ने पिता की संपत्ति को आपस में बाँट लिया।

बाहर = வெளியே—जाकर देखो, बाहर कौन है ?

बिजली = மின்சாரம்—बिजली बडी उपयोगी चीज है।

बिनती = பிரார்த்தனை, வேண்டுகோள் — ईश्वर ने बाबर की बिनती सुनी।

बिलकुल = முற்றிலும்—देश को बाँटना मुझे बिलकुल पसंद नहीं।

बुखार = ஜுரம்—मुझे बुखार है, आज स्कूल नहीं जाऊँगा।

बेचारा = எளிய, ஆதரவற்ற, பாவம்! — बेचारा किसान बहुत काम करता है, फिर भी खाने को नहीं मिलता।

भरना = நிரம்ப—बरसात में नदियाँ और तालाब भर जाते हैं।

भरा = நிறைந்த—पेट भरा हुआ है, अब मुझे कुछ नहीं चाहिये।

भलाई = நன்மை—हमेशा दूसरों की भलाई करो।

भारी = பளுவான—हाथी बडी भारी चीजों को भी उठा सकता है।

भूखा = பசியுள்ள—भूखे को भोजन और प्यासे को पानी दो।

भूलना = மறக்க—वह लडका किताब लाना भूल गया।

मकान = கட்டிடம்—अमेरिका में बडे-बडे मकान होते हैं।

मजबूत = பலமுள்ள—शेर बडा मजबूत जानवर है।

मजहब = மதம்—मजहब के नाम पर झगडा करना अच्छा नहीं।

मजा = ஆனந்தம்—हम मजे में रहते हैं।

मदद = உதவி—हमेशा दुखियों की मदद करो।

मशहूर = புகழ்பெற்ற—ठाकुर मशहूर कवि थे।

महँगा = கிராக்கியான—सोना महँगा है।

महिला = பெண்—सावित्री पतिव्रता महिला थी।

महीन = மெல்லிய—हमारे देश में भी महीन कपडे बनते हैं।

माँगना = யாசிக்க, கேட்க—माँगना अपमान की बात है।

मिलना = சந்திக்க—मैं कल आपसे मिलूँगा।

 ,, = கிடைக்க—तुमको आज कितना रुपया मिला ?

मुलाकात = சந்திப்பு—उससे तुम्हारी मुलाकात कब हुई ?

मुश्किल = கஷ்டமான—बहादुरों के लिए कोई काम मुश्किल नहीं।

मुस्कुराना = புன்சிரிப்புச் சிரிக்க — वह लडकी मुझे देखकर मुस्कुराती है।

मुहब्बत=அன்பு—मैं तुमको बहुत मुहब्बद करता हूँ।

मेहनत=உழைப்பு—जो मेहनत करता है, उसको सुख मिलता है।

मेहनती=உழைப்பாளியான—जवाहरलाल बडे मेहनती हैं।

रंगबिरंगे=பலநிறமான—मेरे बगीचे में रंगबिरंगे फूल हैं।

रहनेवाला=வசிப்பவன்—मैं मदुरै का रहनेवाला हूँ।

रिआया=பிரஜை—रिआया की भलाई करना सरकार का काम है।

रोकना=தடுக்க—माँ बच्चे को बुरा काम करने से रोकती है।

रोते-रोते=அழுதுகொண்டு—बच्चा रोते-रोते सो गया।

लगभग=சுமார்—हिमालय लगभग पाँच मील ऊँचा है।

लगातार=தொடர்ச்சியாய்—मलबार में लगातार कई घंटे पानी बरसता है।

लहर=அலை—समुद्र में बडी-बडी लहरें उठती हैं।

लायक=தகுதியுள்ள—यह किताब पढने लायक है।

लेकिन=ஆனால்—मैं यह घर खरीदना चाहता हूँ, लेकिन रुपया नहीं।

वफादार = யஜமானனிடம் பக்தியுள்ள — कुत्ता वफादार जानवर है।

शायद=ஒருக்கால்—शायद आज पानी बरसेगा।

शिकायत = கோள், குறை—तुम दूसरों की शिकायत क्यों करते हो?

शौक = பற்றுதல், விருப்பம்—मुझे पान-सुपारी खाने का बडा शौक है।

संग्रह = சேர்த்தல்—म्यूजियम में कई चीजों का संग्रह होता है।

संयोग से = தற்செயலாக—मैं कल संयोग से सिनिमा गया।

सचमुच = உண்மையில்—सचमुच अकबर बडा बादशाह था।

सजाना = சீராய் வைக்க, அலங்கரிக்க—पढी-लिखी लडकियाँ घर को सजाती हैं।

सताना = துன்புறுத்த—गरीबों को मत सताओ।

सफर = பிரயாணம்—मैं हवाई जहाज से सफर करना चाहता हूँ।

समझदार = அறிவுள்ள—घोडा समझदार जानवर है।

सयाना = வயதுவந்த—जब हुमायूँ मर गया तब अकबर सयाना नहीं था।

सस्ता = மலிவான—केरल में नारियल सस्ता है।

सादा = எளிய—मैं सादा कपडा पहनता हूँ।

साफ-सुथरा = சுத்தமான—गोपाल का घर साफ-सुथरा है।

सामने = எதிரே—मेरे घर के सामने एक पेड है।

सारा = முழுவதும்—उसका सारा धन खर्च हो गया।

साहस = தைரியம்—राणा प्रताप बडे साहस से अकबर से लडे।

सिर्फ = மாத்திரம்—उसके पास सिर्फ कलम है, कागज नहीं।

सींचना = பாய்ச்ச—किसान खेत में पानी सींचता है।

सुधार = சீர்திருத்தம்—राजाराम मोहन राय ने समाज में कई सुधार किये।

सैकडों = நூற்றுக்கணக்கான—भूकंप से सौकडों लोग मर गये।

हमेशा = எப்பொழுதும்—हमेशा सच बोलो।

हवादार = காற்றோட்டமான — हमें हवादार घरों में रहना चाहिये।

हिम्मत = தைரியம், துணிவு—पटेलजी बडी हिम्मत से काम करते थे।

हुक्म = கட்டளை—बच्चो! माँ-बाप का हुक्म मानो।

हुकूमत = ஆட்சி — अब हमारे देश में कांग्रेस-सरकार हुकूमत करती है।

होनहार = முன்னுக்கு வரக்கூடிய—रानडे बचपन में ही बडे होनहार थे।

होशियार = கெட்டிக்கார—विजया बडी होशियार लडकी है।

Harisamaya Divakaram Press, Madurai:-'61.

भारतीयसाहित्ये दैवपुरुषकारविचारः

Udupi Venkatakrishna Rao

भारतीयसाहित्ये दैवपुरुषकारविचारः

यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत्
एवं पुरुषकारेण विना दैवं न सिध्यति ॥
तत्र दैवमभिव्यक्तं पौरुषं पौर्वदैहिकम् ।

याज्ञवल्क्यस्मृतिः

भारतीयसाहित्ये इदमेव वैलक्षण्यं यदत्रैहिकामुष्मिकयोः सर्वात्मना सङ्कलनं वयं पश्यामः । आङ्गलादिषु योरोपीयभाषासाहित्येषु अतिविरलतया Pilgrim's Progress, Dante's Divine Comedy इत्यादिकान् ग्रन्थान् तत्र तत्रैव पश्यामः, परन्तु सर्वेऽपि ते ऐहिकयात्रानुशीलनमात्र-सन्तुष्टाः कुत्रचित्कानि देवामुष्मिकानुसन्धाने बहुश्रमपराः परिदृश्यन्ते । तथा च मनस आध्यात्मिकी शान्तिः सर्वथा न साधयितुं शक्यते साहित्यानामनुशीलनेन, किन्तु भारतीयसाहित्यद्वारा धर्मार्थकाममोक्षाणां चतुर्णां संप्राप्तिः सुगमा भवति । इहलोकसम्बन्धिनां अर्थकामसंप्राप्त्युपायानां धर्माविरुद्धत्वप्रतिपादनेन अस्मल्लोकसम्बन्धस्य साहित्यस्य धार्मिकपरत्वं संसाध्य, एतदन्तर्भावेनामुष्मिकस्यापि संसाधनम्

सुलभं मार्गं प्रदर्शितवन्तः। अर्थात् पाश्चात्यानां
विज्ञानं शिल्पशास्त्रपारगमनेनैव कृतार्थत्वं
मानसिकशान्तिसंसाधनेऽसमर्थमभवत्, अस्माकं
तु शान्तं मोक्षसाधनत्वेनाभ्युपगतम्। अन्ततोगत्वा
अस्माभिरवधार्यते इदं तत्त्वं यत्पाश्चात्याः ऐहिक-
साधनानि सम्यग्वशे कृत्वा विज्ञानरीतिरभ्यस्य
सुखं धनं च यानशक्तिं अधिगतवन्तः। परन्तु
भारतीयाः ऐहिकसुखानि तृणीकृत्य, पारमार्थिक-
-सत्यान्वेषणे बद्धादराः, धनधान्यसमृद्धिमप्यकां-
क्षमाणाः, असारं संसारं परिगणयन्ति स्म।
इहैव तैर्जितः स्वर्गः इति यद्यपि भगवद्गीतादिषु
संसारसाफल्यत्वप्रकल्पनमार्गे अस्मत्पूर्वजाः
आदृताः आसन्, तथापि दार्शनिकशास्त्रप्रति-
पादकानां माहात्म्येन पृथग्जनाः अशाश्वतस्य
दुःखालयस्य निस्सारस्य विषये अनादरमेव प्रकटयितुं
आरभन्त। आहृत्य च, आस्तां दूरे आमुष्मिकभोगप्राप्तिः
ऐहिकभोगावाप्तिरपि दुस्साध्याभूदस्माकमित्यहो
कालचक्रमहिमा।

अस्माकं साहित्यशास्त्रे विहङ्गमदृष्टिं प्राक्षिपाम:। कालिदासीयादि काव्येषु दैवपुरुषकारयो: सर्वात्मना संकलनं पश्याम:। "परस्परतप:संपत्फलायितपरस्परौ प्रपञ्चमातापितरौ प्राञ्चौ जायापती स्नुम:"। इति यदुक्तं तं कुमारसंभवकाव्यमुद्दिश्यैव प्रवर्तितामिति वक्तुं शक्नुम:। अत्र पार्वतीं पुरुषकारत्वेन प्रकल्प्य ईश्वरं तत्प्राप्यं फलं दैवं संभावयाम:। कर्मभूमीभूते भारते वर्षे सञ्जाता खलु पर्वतराजपुत्री। अनन्तरत्नप्रभवस्य देवतात्मन: हिमालयराजस्य गृहे ऐश्वर्यसुखमग्र्यमभूत् तस्या:। त्रिलोकसौन्दर्यमिवोदितं नवं वयस्सम्पन्नं वपु: च आसीत्। तथापि प्राक्तनजन्मसाद्धिद्या वासनाप्रभावात् अशाश्वतसुखदायिन: विशालस्वर्गाधिपतीन् अधिश्रिय: महेन्द्रप्रभृतीनवमत्य शाश्वतसुखप्रदातारमीश्वरमेव भावैकरसेन मनसा भर्तारं कामयते स्म। ईश्वरश्च प्रथमभार्या-वियोगदु:खितेन मनसा तपस: फलानां स्वयं विधातापि केनापि कामेन तपश्चचार। दुर्दैववशात् एतयो: प्रथम: समागम: धर्मविरुद्धेन पथा भोगैश्वर्यप्रसक्तत्वात् अतिमनो-हरे वसन्तावतारसर्वस्वभूते कामाधिष्ठिते कानने सञ्जात: नियमोल्लंघनेन कुपित: ईश्वर:

A call to the youth of our land

General K. M. Cariappa

Our millions are on the march to build up India whose people had been sleeping for well-nigh two hundred years, until we got our Independence in August 1947. These two hundred years of slumber brought about by foreign rule had kept suppressed our spirit of selfless service to ourselves as a nation to bring up our country to the level of other big free countries whose people have enjoyed and continue to enjoy a life of plenty and prosperity. In the last thirteen years of our Independence, we have had nation-building plans which have produced good results, but not as good as they should have been had everyone of us, in this beloved land of ours, given our very best in our service as Indians at all times. Alas, we did not—not all of us. I know Rome was not built in a day, neither was it humanly possible to produce plenty and prosperity to all the millions in these last thirteen years, but had we given our sweat in gallons and our blood if it was necessary, in our nation-building work, instead of demanding our 'pound of flesh' from the government we have put in power, the results of these plans could have been much more impressive. With the gifts of god given us in abundance, such as vast areas of land, water and man-power, is it not a shame to each one of us that we should now go abegging for our food from outside our own land. Food is the most essential and vital requirement of our millions. On a full stomach and with the glory we possess of the heritage of our ancient culture and philosophy, if only we live upto it, we can build up our country more rapidly, saving ourselves the humiliation of having to go about the world asking for food and money. I know no young country —young in the sense of political freedom, can build without foreign financial and other aids in the early stages of its freedom, but we could have slowed down considerably this begging had all the plans of our government been properly co-ordinated and implemented by those entrusted to do so with scrupulous honesty, integrity, energy and determination and had we as a united people given our best with no thought for rest and comfort regarding these plans as much as ours as they were of the government.

Who are the people, who can help produce the food we want. It is the farmer—the peasant—the villager. They are the real 'back-bone' of our country. Of these we have nearly, 80 percent of our vast population. They need honest, sound and selfless guidance and leadership for the fulfilment of their duty to the nation, which is to step up agricultural products in sufficient quantities to stop food imports and so save our much-needed foreign exchange. Our farmers are simple folk. They are, men and women real gentlemen and ladies. It is in this context that I make this appeal to you, our youth, the precious gems of our land.

You, our youth, are the leaders of tomorrow. On your labours of today, depend the fruits the country will reap in the years to come. You know we have a very well thought-out, perhaps a trifle ambitious, Third Five Year Plan in the offing. This plan envisages to provide for our masses an increasingly better standard of living, to give them a life of dignity and self-respect, and to raise their *percaptia* income. It is here where you can play your parts, in making this coming Five Year Plan a success, in so far as it affects the rural population.

I know there is an urgent call for bright young men to work in the factories, scientific research institutes, offices, services and so on, but the rural call is a much greater one, in this country of ours which has been essentially an agricultural land. Industry, small scale, medium scale and large scale, are all very essential of course but food is even more essential. The millions of our rural population have yet to be shown, the ways of life and work as practised by people of prosperous countries. You can show them these. Now what are the essential 'requisites' necessary in them to enable them to become more effective and useful cogs in the huge big 'Nation Building Wheel'. To my mind they are,—

(1) Good health. (2) Discipline and character. (3) Selflessness and loyal voluntary co-operation with each other. (4) Sense of duty. (5) Value of time. (6) Sanitation and hygiene. (7) Sense of civic duties. (8) Simple Literacy. (9) Economy in all its aspects, to get the best value from their money. (10) Modern methods of farming which include besides growing cereals of all kinds, animal husbandry, poultry keeping, growing vegetables, fruit and so on. (11) Self help. (12) and this is most important, Family Planning—to regulate the size of the family to be in keeping with the length of the purse—and thus put a curb on the alarming growth of India's population, at the rate of five to seven million a year.

Such of you as have been blessed with intelligence and commonsense and physical fitness can play a very important part in inculcating all those 'requisites' in our village folk. I do not wish to give you here any elaborate programme on how you could do this, because an attempt to do so would involve writing volumes on this work. This is not the aim of this article. The article is aimed mainly to give you a rough outline, in its skeleton form, of what there is to be done to build up our Rural India, which is the real 'Gold Mine' of our country.

In this work, if you are a student, please do not subordinate your studies to it. Studies come first. Your main job in life as a student, is to acquire knowledge to broaden your mental outlook and vitalize your inner spirit to become a good citizen of the land, as you grow up. In your spare time you do this work. However, you students must now, make plans, carefully thought-out plans. Do not make them too elaborate or ambitious. Keep them simple. Do not take on too many subjects at the same time. Get together soon, and set about to plan on how to participate in this glorious adventure in our nation building work which is still in its embryonic stage.

For goodness' sake, when you get about your work, please do not go with an air of superiority, looking down on the villagers in a patronizing and condescending manner. Do not give them the impression that you want to show off that you are an intellectual superior while they are just poor worms with no brains at all. If you do this, you had better pack up and not waste their time or yours, in this great work of rural reconstruction. Go to them with modesty and humility. Do not indulge in mere verbiage, but roll up your sleeves and pull up your socks and do the work yourself which you tell them to do. Show them that you are a real practical guide and philosopher, and not just a 'Waffler' preaching platitudes. Remember our village folk who may not be blessed with any academic wealth, are blessed by God with a great deal of sound commonsense. They are very good judges of what is good and what is bad, of who is an honest man and who a hypocrite. You cannot deceive them. They respect gentlemen and will value their advice because they are themselves gentlemen.

As I have often said, I envy you for being young and still in the dawn of your life, with the morning, noon, evening and night yet to follow. With me, I have only the night to follow. You have endless opportunities to help in this 'Rural Reconstruction'. Go ahead, get cracking. Do not waste an instant's time on useless pursuits, on just meandering about town, frequenting cinema-houses and eating-places. No more strikes please. You have a sacred duty to our country and to yourselves and to our future generations. I have infinite faith in you. I know you will do big things if only you go about with one thought in your minds, and that is to render service to our land as Indians at all times, imbued with a high sense of moral integrity, honesty, selflessness and a sense of duty, giving your best to the other man regardless of how irksome and inconvenient that service may be to you personally. Give all your spare time for this work. Now is NOT the time to rest and idle.

In the villages, you can organize classes for adults and young people to teach them to read and write their own language, and Hindi and how to keep simple family accounts. You can organize drill classes, for adults and young people, and make them march about smartly as men and women. This need not cost you any money. In all this work you do, please do not over-do anything. Do not take up all their time for your work alone. Your work is only a tiny part of a bigger whole. You must have a thorough knowledge of what you are going to tell them before you go to them.

Finally, I make this fervent appeal to all the Students' Unions in our land, especially to the 'All India Youth League'. Please get down immediately, to preparing a plan, which I will call :—"The All India Youth Plan for Rural Reconstruction and Development during the Third Five Year Plan".

Form a small Committee of students/non-students, representatives from each State to discuss this matter and meet at Delhi. I say Delhi because here are the 'Planners', whom you can get to address you to indicate to you in what shape and form you can help. Then make your plans for 'Operation Rural Reconstruction' and send it to every single Students/Youth Unions in the country to implement. Let there be no piecemeal and isolated efforts in this respect. There should be planned supervision of the work being done. Contact the Government Planning Bodies in your own States and ask them to tell you what you can do to help.

It is only when you go about this work planning in this manner can you with a clear conscience feel you are serving India well.

Our Country's 'BUGLE CALL' to you is :—"Wake up! Act as Indians to make 'Rural Reconstruction' a thundering success during the Third Five Year Plan keeping only Indianism aloft in this glorious work, as your inspiration to serve".

Be up and at it, and help to achieve economic prosperity to our people which will bring in its wake national unity and therefore national strength.

God bless you, our dear youth.

The Spirit of Harmony and Synthesis in Kalidasa*

P. Thirugnanasambandham, *(Professor of Sanskrit)*

It is a well recognised axiom that 'Harmony is a source of pleasure and discord a source of pain'. It is only a man who is able to blend harmoniously the various units into a synthetic whole, who finds a common thread running through apparently diverse elements, that is considered according to the Gita as one who is endowed with the sattvika type of knowledge.

> Sarvabhutesu yenaikam bhavam avyayam iksate |
>
> Avibhaktam vibhaktesu tajjuanam viddhi sattvikam ||

(Bh. Gita. XVIII. 20)

* Paper read on the 24th November 1961 at the Seminar organised by the Kalidasa Celebrations Committee under the auspices of the Vikram University, Ujjain.

'That by which one indestructible Being is seen in all beings, inseparate in the separated, know then that knowledge as pure'.

A true artist is essentially a man of this type.

The spirit of Kalidasa bears the stamp of Universality and for that very reason has a universal appeal. Apart from the Divine grace, which he is supposed to have obtained in his early days, meseems, it is more the result of the width of learning and worldly wisdom acquired by the poet in the manner prescribed. Of this we have ample testimony in his works.

Only when a man is large-hearted, views things as an integrated whole and practises advaitabhavana, is he able to secure joy and tranquillity and in the case of a poet it further enables him to convey to others the same joy and repose.

In the context of the present-day world, we find that differences are exaggerated among groups of people in our own country and in different parts of the world. When we think of the remedy for this social maladjustment what is lost sight of is the need for the [illegible] of the human individual. The disintegration of the atom, apart from its potentiality for abundant good that is claimed for it by scientists, has and is [illegible] disintegration of the human personality which is evident in the disharmony in the thoughts and behaviour of individuals and groups, in the exhibition of passion and hatred, in the non-adherence to Spiritual values. It is with the restoration of the integrated personality, on the re-enthronement of Spirit over matter, that we can hope to retrieve the lost ground and live peacefully on this planet as men.

The works of Kalidasa—as indeed works of poets of his eminence in any language are—are helpful in the direction of maintaining the inner harmony of the human spirit, in enabling man to live in concord with the rest of creation.

I shall try to recapture certain scenes and incidents from his works where such a spirit of synthesis and harmony are in evidence.

Kalidasa has been described as an Advaitin. When he is so described we are to take him as a believer in the One Supreme. A true Advaitin will not countenance 'bheda' or difference. We find Kalidasa in describing the adoration of Brahma in his 'Kumarasambhava' refers to him in the verse—

> Namas trimurtaye tubhyam prak srsteh kevalatmane |
>
> Gunatrayavibhagaya pascat bhedam upeyuse || (II. 4)

Here Brahma is identified with Trimurti, a concept evolved by the synthetic approach of the Hindu seers and adopted by a poet of kindred spirit. In the same way Visnu is referred to in the tenth canto of the Raghuvamsa—

> Namo visvasrje purvam visvam tadanu bibhrate |
>
> Atha visvasya samhartre tubhyam tredha sthitatmane || (X. 16)

The reference in one grand sweep to the entire Universe with the planets, elements and creations as the body of the Supreme in the invocatory verse of Sakuntalam is further proof of the synthetic vision of the poet.

We find here a poet who does not quarrel over the difference in name and form and reveals the best tradition of Hindu culture handed down from the ancient seers of Rigveda in the north who proclaimed the truth 'Ekam sad : vipra bahudha vadanti' and by Saiva and Vaisnava saints down in the south. Saint Tirujnanasambandhar in one of his Thevaram hymns refers to "விரைமலரோன் செங்கண்மால் ஈசனென்று மூவராய முதலொருவன்" and Nammalvar in his *Thiruvaymozhi* speaks about "நன்றெழில் நாரணன் நான்முகன் அரனென்னுமிவரை ஒன்ற நும் மனத்து வைத்துள்ளி......"

Again we can see how Kalidasa sets his face against all conflicts in the name of creed. It is clear from his statement containing the beautiful simile—

'**Bahudhapyagamair bhinnah panthanah siddhihetavah |**

Tvayyeva nipatantyogha jahnaviya ivarnave || **(R. V. X. 27)**

Mallinatha commenting on this verse observes, 'Vibhinnesvapi Srutivacanesu munimatesu ca tesam pratipadyas tvameva ekah' Such expressions of the poet go to show what importance he attaches to the synthetic vision that should guide the people.

It is only the Universal spirit in such a poet that can idealise that particular and breathe life into the lifeless. It is only the mind of such a spirit that can visualise the daffodils dance and the creepers shedding tears when their human companion parts company. Unless the poet had got that sympathy and vision to look at the whole world as one family we would have missed several of the passages in his works which elevate the mind of man. We find in the *Meghaduta* how the poet brings about, without our being rudely made aware of it, the transference of human feelings and reactions to Nature and of Nature's simplicity, artistry and sublimity to man. Mountains and rivers, birds and beasts, human and semi-divine beings sing in chorus. Yet the individuality of each is as important as that of another. Man is a part of this grand commonwealth. To cite one instance,—'Nicairakhyam girimadhivaseh tatra visramahetoh | tvatsamparkat pulakitam iva praudhapuspaih kadambaih......(Megh. 7. 26) We find horripilation, a human experience attributed to the mountain and the human activity of 'rest' to the inanimate cloud.

In the *Raghuvamsa* we can see how Kalidasa stresses the need for a balanced and well-integrated life which alone can ensure harmony within and without. In fact kings of the Raghu race except in its last decadent stage laid equal stress on the importance of every stage of life. It is epitomised in two simple lines—

Saisave abhyasta vidyanam yauvane visayaisinam |

Vardhake munivrttinam yogenante tanutyajam || **(R. V. I.)**

We should not run away with the impression that the kavya which speaks largely of the achievements and occasionally of failures of kings has no concern for the layman. For 'Yatha Raja tatha prajah' What the poet suggests is that one should aspire to follow the ideals of Dilipa, Raghu and Rama and avoid the pitfalls and ultimate ruin of Agnivarna. The former is an example and the latter a counter example. True to the Hindu tradition the poet places greater emphasis on 'dharma' than on 'artha' and certainly than on 'kama'. There should be a happy synthesis of the constituent elements of this trio. Materialism and Spiritualism are not conflicting forces but complimentary. It is well illustrated in the words of Dilipa addressed to Vasistha—'Iksvakunam durape arthe tvadadhina hi siddhayah, (R. V. I. 72) (Success in regard to matters which are beyond the reach of the monarchs of Ikhsvaku race is in your hands.) Here we find the alliance between Brahma and Ksatra, a synthesis of wisdom and power, a combination which contributes to stability and harmony. The poet shows

how by neglecting his 'dharma' and giving himself up wholly to 'Kama' King Agnivarna brought ruin on himself and misery to his people. It is an instance of how a disintegrated soul becomes a degenerate one.

The Episode of Cupid in the *Kumarasambhava* again emphasises how if one is swayed by egoism, if one loses his mental equipoise, if the inner harmony (Samacittata) is disturbed he courts defeat and causes suffering. Manmatha in the height of his folly and pride undertakes to bring round Lord Siva to his way but courted only disaster and destruction. Laudable though the end (the alliance between Siva and Parvati) might be the means adopted were not sound. It was a conflict between 'sattva' and 'rajas' culminating in the annihilation of the latter.

On the other hand we have the picture of Parvati and Siva. It is not Parvati, the daughter of the Emperor of mountains with enormous wealth and power, not the one of superlative physical charm as described by the poet that won the heart and ultimately the hand, nay one half of His body, but Parvati, the austere, worshipful, humble soul that won Him.

These two episodes of the encounter between Manmatha and Siva on the one hand and Parvati and Siva on the other bring home to us the truth that neither 'kama' nor 'artha' alone can win the ultimate good but the one or the other or both can be fruitful provided they are grounded on 'dharma' It is this harmonising of things which are apparently incompatible that is emphasised by the poet in several places.

Speaking about Ujjain and its environs in 'the Cloud-Messenger' the poet may be said to have brought within a single compass the Divine and the Natural, the Isvara and Prakrti. The cloud is advised to go to the city of Ujjain, the abode of Mahakala, not only because it is a place where salvation can be obtained but also for the reason that it is a place for gaiety and merriment for lovers. It is both a 'mukti-sthana' and a 'vilasa-sthana". The poet introduces in the same verse the apparently contradictory purusarthas of 'kama' and 'moksa' giving two lines for each.

> Bhartuh kanthacchavirh iti ganaih sadaram viksyamanals
>
> Punyam yayah tribhuvanaguroh dhama candisvarasya ||
>
> Dhutodyanam kuvalayarajogandhibhih gandhavatyah
>
> Toyakrida nirata yuvati snana tiktair marudbhih || (Megh. I, 36)

In fact the city of Ujjain described by Kalidasa can be called a 'caturveni-sangama' if I may so put it. Therein we find the confluence of four purusarthas or ends of life. Besides the 'kama' and 'moksa' alluded to earlier there is unmistakable reference to 'Dharma' and 'artha' as well. 'Dharma' namely 'Sucaritaphalam' (the fruit of good actions) is indicated in the lines—

> 'Svalpibhute *sucaritaphale* svarginam gam gatanam Sesaih punyair
>
> hrtam iva divah kantimat khandam ekam | (Megh I, 31)

We find the opulent city of Ujjain with precious stones of all types 'artha' heaped in the bazars —Harams tarams tarala gutikan kotisah sankasuktih etc....(Megh. I 33)

It is common knowledge how in the conversation between the ascetics and the king in the play *Sakuntalam*, the mutual interdependence of the culture of the hermits and of the king in the city is demonstrated as being mutually complimentary. We see also how Sakuntala brought up in the harmonious climate of the asrama under certain codes of discipline was presented as a picture of sprightliness, joy and radiance in the

opening scenes of the play but became later a picture of misery and suffering on account of the inner disharmony that was set in motion when she yielded to the physical charms and splendour of the king. She had to go through an ordeal before she could regain her native equilibrium. We also find how, in the words of Goethe, Kalidasa has succeeded to combine in one sole word 'Sakuntala' Heaven and Earth. This art of harmony and synthesis is not a mere mechanical putting together of two or more things but an artistic arrangement based on the supreme principle of 'aucitya' or 'propriety' so well and rightly emphasised by the great literary critic Anandavardhana.

Let me conclude with the supreme synthesis that forms the central theme of *Kumarasambhava* and the purport of the invocatory verse in *Raghuvamsa*, an address to the Ardhanarisvara form of the Divine pair, the Father and Mother of the Universe, so that they may in their abundant grace vouchsafe to each one of us that inner harmony with the result that the world may turn into a haven of peace and joy.

The Red Earth

Prem Souri, I M.A., ***English***

There was only stillness and darkness around him. But he walked on, up the pathway. The pathway was shrouded in shadows but he knew the way. Now and then he shifted the bundle on his head. Once, he looked back at the village he had left behind, but the village lay in silence. He knew he would have to walk faster if he wanted to reach the next village before the first crowing of the cocks. He was almost breathless. His tongue felt dry. And then he knew he would have to drink a little of the arrack he carried in the bundle. He placed the bundle on the ground and sat down beside it. Soon, the liquid fire went running down his throat warming, kindling. And he sighed contentedly. He pushed away the turban on his head and closed his eyes. Suddenly all around him there was the fragrance of the jasmine. It reminded him of Radha. But he did not want to think of her now. The fragrance seemed to him to be mingled with the smell of the fresh earth—the red earth on the unploughed lands near him. He placed the bottle on the ground and walked towards the edge of the pathway. He stooped down and groped in the darkness for a handful of earth. The earth was warm and seemed almost alive in his hands. He sat down again and let the earth trickle through his fingers. It was this earth that had deceived him—this soft red earth that had betrayed him . . . . .

There had been a time when he had been filled with pleasure on seeing the red earth and the green delicate paddy in the fields. There had been a time when he had been filled with the joy of feeling the sun on his face. He had sighed with gladness when he had watched his two splendid strong bulls press down the earth, and seen the furrows growing each day leisurely and slowly. It was only when the earth beneath him darkened and the shadows came creeping over the land that he'd leave off ploughing . . . . It had been a time when he had been at peace with all things. He had learned to wait patiently for the warm quick rains, and had known joy when he felt his sickle touch the ripe corn. And later, he had shared the same joy with his wife Radha. As he thought of Radha, a wild feeling of loneliness and longing swept over him. Radha—with her eyes soft as a buck's—she had always been timidly careful of what she said or did in the beginning but later she had been less shy and had shared his dreams and longings. He had told her of his unfulfilled dream . . . of the day when he would be able to have enough money to buy the surrounding lands and grow sugar-cane-and they would live in a brick house . . . . She had believed in him for she had loved not only him but also the earth so red and soft. In the afternoons, she would bring food to him, when the sun had climbed high into the skies, he would hear her silver anklets and the bangles tinkling softly against each other; and he would then stop ploughing and make his way towards her . . .

But then, the rains had come. Rains no longer gentle and caressing but violent and cruel. They came swiftly and left as suddenly, leaving behind only the bruised and ravaged fields. And then his bulls had sickened, and though he himself had nursed them, they had died. Through the days that followed he had been slowly filled with pain and misery. He had not gone to the fields after that. Instead, he had gone to the shop where the drink was sold. He had drowned his sorrows there together with his crumbled dreams. But when he had gone back furtively to Radha in the mornings, he had not liked to meet her eyes—her eyes which were bewildered and frightened because of this change in him. Soon, those eyes had grown dark with pain and pleading. They were no longer wistful and misty with dreams. She had not said anything, but only her eyes seemed to be haunted with sadness whenever she looked at him. And he had not wanted to stay with those silent, tormented eyes. It was then that he had discovered that she was to have a child. He knew that the time had come for him to leave—leave the village. He would go to the town and become a workman. It would be back-breaking toil, but he would be paid in coins every day. It would be enough for him. He would live there and forget his past life in the village.

And so, he had taken the last of his savings—the savings which would perhaps have bought another two bulls—but no—he had not wanted to risk his money again in that manner. He had taken the money and left the village in the night . . . . .

He put the bottle back in the bundle and tied the ends more securely. Ah—God he thought, would there be peace for him in this new town? He thought wearily of the God to whom he had prayed for help during the furious rains. But the God, like his earth, had failed him. He had waited for a sign from God which would guide him to do the right thing—a sign which would tell him whether he should use his savings for the two new bullocks. And instead of a sign—a CHILD was to be born—a new body to be fed—to be clothed—He laughed aloud and then stopped short. He trembled—dear God—was this child the sign? The sign sent to tell him that he now had to seek a new life not in the town—but in the village? All at once there was a turmoil of smouldering pleasure, pain and awareness—a new warm excitement within him. Slowly, the old belief came creeping through his being. He felt a hungry tenderness for the old life. He knew now that he had to go back to them, give himself again to them, believe in them—in Radha—the child—and ah yes, the earth—the red earth.

Some Stray Thoughts on Boris Pasternak's "*Dr. Zhivago*"

C. S. Rangachari, II M.A., *(Economics)*

My hand falters as I recall to my mind the fact that this is the book which nearly made history in Russia, was offered the Nobel Prize, and caused a stir the world over—and I, no more than a desultory rambler in the realms of gold, am about to embark on so bold a task: that of attempting a cursory critical review of this masterpiece. Perhaps I can take consolation in the fact that the book evidently is meant for the commonfolk only, and not for the scholars and pandits of the present-day 'highbrow' literary world—its theme is ordinary, its action is lifted out of daily life and its characters mere prototypes of the men and women whom we come across in everyday life, who walk about, trudge along, wearily, desperately, ever engaged in the fierce and eternal struggle to earn their living and keep themselves from starvation and death.

What a typical Russian novel! How blissfully free from the sophistication, the hollow ostentation, the painful circumlocution, which are the direct outcome of the modern mania for literary coquettishness! The very simplicity of the narration is its

SRINIVASAN.

Raama Mandiram,
97 Sakha Naig Street,
Tanjore, 9th Dec. 1961.

Dear Sir,

I have perused with great interest your article on OBSERVATORIES OF ANCIENT INDIA in the Illustrated Weekly of India at page 39 of its issue dated the 30th of July last. I find it said therein that

" Lanka situated towards the Equator or Bhumadhya-reka seems to have had an observatory too. It was regarded more or less as the Greenwich of ancient India, and the astro-nomers of the time calculated their standard time from there ".

I am a very humble student of the Raamayanaa and I am led to think that the modern Ceylon could not have been the ancient Lanka of the Raamaayanaa. I have heard it said that ~~Varaha~~ Varaha Mihira has enunciated that the Lanka of old was situated on the Equator due south of Kanyakumari, that the observatory at Ujjain had its own system of latitudes and longi-tudes, that its zero meridiam was called the Lanka Meridian which passed through Kanya Kumari, Kishkindhai, Ujjain, Delhi and Kurukshetra. In his commentary on chapter VI of the Bhishma Parvam Nilakanta Dikshithar is said to have observed that " Bhoomadhya rekai or the Central Meridian runs through Lanka, Kanyakumari, Ujjain and Kurukshetra".

In the issue for December 1960, the Astrological Magazine published at Bangalore opened with an article on CEYLON and

said therein :

> According to the ancient astronomy, Lanka lay on the Equator. That meridian of Lanka was expressly recognised as passing through Lanka and Kurukshetra. According to Bhaskara the line which was passing through Lanka, Ujjain, touching the region of Kurukshetra goes through Mount Meru and that line is regarded as the Madhya reka of the earth. At the time of the Raamaayanaa Lanka must have been an extensive region of some thousands of miles in extent. Lankapuri, the meridian of ancient astronomers was in 75' 53" east longitude.

I wrote to the Editor inviting attention to the relative position of these places in the present day atlas as indicated in the sketch enclosed, and asked how they could all of them have lain on the same meridian. He very kindly published my letter in his issue for September last with a view to elicit replies from his readers. But so far my letter has not attracted notice.

May I request you kindly to enlighten me on the subject. Some one suggested that possibly ancient Ujjain may have been so many many degrees to the east of the present city going by that name. Without corroboration I cannot accept that presumption, and I look to you for light.

With profound apologies for this intrusion,

I remain,

Yours in Lord Sri Raama,

Srinivasan

Sri U. Venkatakrishna Rao,
Madras.

JUSTICE.
K. S. RAMAMURTI

PHONE: 72474
"RAJA NIVAS"
OLIVER ROAD
MYLAPORE

Sri U. Venkatakrishna Rao, M.A., Professor of Sanskrit, Madras Christian College, Tambaram, is very well known to me for over thirty years. I was a student under him in the Christian College for four years. Personally I feel that it is not proper that I should write or say anything about my respected Guru in the nature of a certificate. But, at the same time, I cannot possibly resist my Guru's request.

He is one of the rare specimens of scholars and he has solely dedicated himself to the study of Sanskrit Literature and generated a great interest in the students that studied under him. He is a person of high integrity and impresses anyone who comes into contact with him by his simplicity and honesty of purpose and unostentatious nature. He is a tireless worker and there is no limit to the zeal and enthusiasm that he puts in any work that he takes up. I had occasion to read with great interest his Articles in Times of India, The Hindu, The Hindu Sunday, and The Sunday Standard. He has also published a hand-

G. N. CHAKRAVARTHY, M.A.
Head of the Department of Sanskrit
St. Philomena's College, Mysore

1032, GEETHA ROAD
MYSORE-4

1-10-1965

Dear Prof. Venkatakrishna Rao,

I wish I had not received your letter. Nothing would be more shocking than to hear the disruption given death of children by the parents themselves. May God give you the strength to bear the grief.

(1) Regarding the subject, कवितासमय, I feel that my friend Dr. Krishnamurthy at Dharwar is more authoritative and I have redirected your letter to him with a request to answer your requirements. I am sure that he will oblige me by replying to you.

(2) I am one of those that have appreciated your book on the History of Sanskrit Literature. We have bought sufficiently a large number of copies of the previous edition. There are four or five copies in the St. Philomena's College library itself. This is only to say that we, in this part, have welcomed the book with all respects for the author. The third edition is quite welcome. But, to be frank, you know the present situation of Sanskrit. The Govt policy is so destructive [illegible] really an academic

crime in completely ignoring Sanskrit in the scheme of studies. No. of students in the College classes is becoming thinner and thinner. With all this, I will do my best to see that as many no. of copies are sold in Mysore as will be possible for me. I have written the same, with a personal request to Dr. Krishnamurthy of Dharwar. Sri. Ramachandra Rao, Professor of Sanskrit is the Chairman here, and I will definitely talk to him in this regard. You may also write to him. (Prof. S. Ramachandra Rao, Professor, Manasa Gangotri, Mysore). I assure you that I will do my best.

(3) Regarding your learned lectures, I will contact the Director of Prasaranga and let you know within 15 days.

I shall be sending you my [illegible] on Monday. The book has three sections. (1) 'Introduction: The place of the Veda in the Age of Science'. (2) Selections from the R.V. with Kannada [illegible] (3) Notes. May I request you kindly to spare a few minutes to go through the book?

Thanking you and assuring you of my sincere service to you,

Yours Sincerely,

N. [illegible]

For quick disposal please quote this reference.

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Dated 22-3-72

From
THE CONTROLLER OF EXAMINATIONS,
OSMANIA UNIVERSITY,
HYDERABAD-7. (A. P.)

To
Prof. V.Venkatakrishna Rao,
Retd. Professor of Sanskrit,
10 B. Dandapani Street,
T' Nagar, MADRAS-17.

Sir,

With reference to your letter dated 11th March 1972, I am sending herewith two remuneration bill forms for claiming the remuneration towards Paper-Setting in Sanskrit, Paper I of B.A. Part-II, Examination of 1971. You are requested to send the same duly filled in and signed for taking further action.

Yours faithfully,

[signature]

Controller of Examinations.

THE POONA ORIENTALIST
(A Quarterly Journal of Indological Research)

Dr. R. N. SARDESAI, L.C.P.S.
ORIENTAL BOOK AGENCY
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Dr. H. L. HARIYAPPA, M. A., PH. D.
DEPARTMENT OF SANSKRIT
UNIVERSITY OF MYSORE
EDITOR

Article entitled: "THE RĀMA-DRAMAS"

Returned to author Prof. U. Venkatakrishna Rao with compliments for favour of return mission.

a) At place marked x in red pencil, please quote 'chapter and verse'. The original Sanskrit provided as footnotes will add to the reader's or the scholar's interest.

b) Kindly note the diacritical marks according to latest accepted scheme. The Poona Orientalist has provided for the same in its Printing process.

c) Thank you. The article may be sent back to me — 1158 Bajjanna Lane, Mysore for passing to the Press urgently.

H. L. Hariyappa

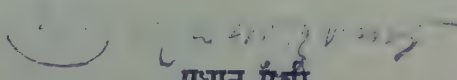
2[illegible]-8-51

So Valmiki seems to have known this peculiar sense of मध्यमा. I would draw your attention to Hanumān's addressing Sītā in the Sundarakāṇḍa 23rd adhyāya 10th verse:

ko nu putraḥ pitā bhrātā bhartā vā te sumadhyame
asmāllokādamum lokam gatam tvamanuśocasi ||

Perhaps Bhāsa might have imitated Vālmīki in this respect. Hanumān is supposed to have been a great scholar who was taught by the Sun himself.

राष्ट्रभाषा परीक्षा

का

प्रमाण-पत्र

क्रम-संख्या 1017

श्री नंदूपि वेंकटकृष्णराव को

त्यागरायनगर, मद्रास केन्द्र से

सन् १९४३ फ़रवरी की **राष्ट्रभाषा** परीक्षा में **दूसरी** श्रेणी में पास होने के उपलक्ष्य में यह प्रमाण-पत्र दिया जाता है।

[illegible]

प्रधान मंत्री

The Sunday Standard

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December 5, 1954.

The Editor thanks you for your article "The Genesis of our Puranas" which has been accepted for publication in "The Sunday Standard."

Prof. U. Venkatakrishna Rao,
Dorai Villa,
Dandapani Street,
T'Nagar,
Madras.

Phone: 441579 CASH BILL Res: 44[illegible]

DR. S. GOPALAN, M.B.,B.S.

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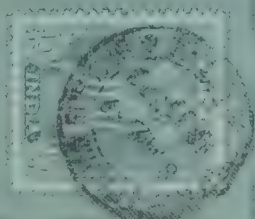

Shri. U.Venkatakrishna Rao,
Proffessor,
10-B, Dandapani Street,
Tyagaraja Nagar, Madras -17.
M A D R A S -17.

पहला मोड़ First fold

प्रेषक का नाम और पता :— Sender's name and address

K. Narayana Rao,
Managing Editor,
TATTVAVADA OFFICE.
GADAG

XI. 6.46

TATTVAVADA OFFICE,
G A D A G.

Ref: 896/10-A/69 Dt.8-12-1969.

Dear Sri U. Venkatakrishnarao,

I am in receipt of your kind letter and have noted the contents. The Quotations given by the press for 100 Pages in case if the matter is less then required pages is not advisable to bring out. So I suggest please furnish the matter upto 100 pages and order the press for the book ~~xx~~ as and when we are ready. You may include whatever possible in the book for which I am ~~no~~ not particular. My ~~abmition~~ ambition only to bring out a book of 'Shri Guru Vadiraja commentary through yourgoodselfs articles only. So the matter is completely left to your goodself and also no use of time limit (i.e., Paryaya festival or later).

The one part of the Rukmish Vijaya is ~~/~~ with us is sent by separate book post ~~here~~. Further please note that the thirtha Prabandha 6th part also published in the Dec,69 issue itself for which the proof was not sent to you.

Thirtha Prabandha Part IV, V, VI ~~thx~~ and One part of Rukmish Vijaya is also sent under separate book post.

With kind regards,

Yours sincerely,

K. Narayanarao

JUSTICE
K. S. RAMAMURTI

PHONE: 72474
"RAJA NIVAS"
OLIVER ROAD
MYLAPORE

Sri U. Venkatakrishna Rao, M.A., Professor of Sanskrit, Madras Christian College, Tambaram, is very well known to me for over thirty years. I was a student under him in the Christian College for four years. Personally I feel that it is not proper that I should write or say anything about my respected Guru in the nature of a certificate. But, at the same time, I cannot possibly resist my Guru's request.

He is one of the rare specimens of scholars and he has solely dedicated himself to the study of Sanskrit Literature and generated a great interest in the students that studied under him. He is a person of high integrity and impresses anyone who comes into contact with him by his simplicity and honesty of purpose and unostentatious nature. He is a tireless worker and there is no limit to the zeal and enthusiasm that he puts in any work that he takes up. I had occasion to read with great interest his Articles in Times of India, The Hindu, The Hindu Sunday, and The Sunday Standard. He has also published a hand-

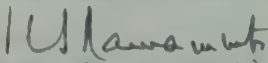
hand-book of Classical Sanskrit Literature. His Kannada work on Bhasa's Dramas earned for him a high reputation and a cash aware of Rs.500/- from the Mysore Government.

He is to retire in June 1964. I have no hesitation in stating that any Institution or any Government should consider itself very fortunate if Mr. Venkatakrishna Rao's services are utilised.

K Mar [illegible]
24.7.63

JUSTICE
K. S. RAMAMURTI

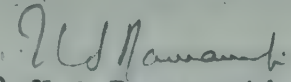
PHONE: 72474
"RAJA NIVAS"
OLIVER ROAD
MYLAPORE

Nov. 13, 1963.

Dear Shri Joshi,

I thank you for your letter D.O. No.F.5-38/63(G) dated November 6/7, 1963 asking for my views regarding the suitability of SriU. Venkatakrishna Rao for an award under the University Grants Commission Scheme. I have perused the copy of the regulations which were enclosed along with your letter under reply. I know Sri U. Venkatakrishna Rao very well and personally I have no doubt in my mind that he will prove to be an excellent choice. In the study of Sanskrit literature his knowledge and learning are very deep and thorough. There is no difference in his work whether as a research scholar, or a Professor or an author of journals. Any work that he undertakes he does with full of enthusiasm and honesty of purpose. He is an M.A. in Sanskrit and commands very good English either in the matter of teaching or in the matter of translation of works in Sanskrit literature.

I have no doubt that the Commission will be well advised in making use of the services and talents of such a learned and honest persons like Sri U. Venkatakrishna Rao.

Yours sincerely,

(K.S. Ramamurti)

Shri K.L. Joshi,
Secretary,
University Grants Commission,
Mathura Road,
New Delhi.

JUSTICE
K. S. RAMAMURTI

PHONE: 72474
"RAJA NIVAS"
OLIVER ROAD
MYLAPORE

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(Sd) K.S.Ramamurti
24-9-1963.

JUSTICE
K. S. RAMAMURTI

PHONE: 72474
"RAJA NIVAS"
OLIVER ROAD
MYLAPORE

Sri U. Venkatakrishna Rao, M.A., Professor of Sanskrit, Madras Christian College, Tambaram, is very well known to me for over thirty years. I was a student under him the Christian College for four years. Personally I feel that it is not proper that I should write or say anything about my respected Guru in the nature of a certificate. But, at the same time, I cannot possibly resist my Guru's request.

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(Sd) K.S.Ramamurti
24-8-1963.

JUSTICE
K. S. RAMAMURTI

PHONE: 72474
"RAJA NIVAS"
OLIVER ROAD
MYLAPORE

November 13, 1963

Dear Sir,

I am in due receipt of your letter. I am enclosing herewith the copy of the reply which I have sent to Mr. Joshi as well as the certificate which I have already given you. I trust that the letter I have written to Mr. Joshi will serve the purpose.

Yours sincerely,

Sri U. Venkatakrishna Rao, M.A.,
Professor of Sanskrit,
10B Dandapani Street,
Thiyagaraya Nagar

proper opinion would be better. The punishment prescribed by Manu may be too drastic from modern standpoint, but his emphasis on the need for the infliction of punishment of offenders for their fault is unexceptionable. As regards trading, the king should watch & control them. Let the king confiscate the whole property of a trader who out of greed exports goods of which the king has a monopoly or the export of which is forbidden. Let the king fix the rate for the purchase & sale of all marketable goods. Let him who sees everything thro' his spies discover the two sorts of thieves who deprive others of their property, viz those who act openly & those who lie concealed. Among them the open rogues are those who subsist by cheating in the sale of various marketable commodities, but the concealed rogues are burglars, robbers in forests etc.' The wisdom of these words cannot be missed in these days of atrocious profiteering & black-marketing.

Manu regards private property as sacred. Like Locke he says: "Sages declare a field to belong to him who cleared away the timber and a deer to him who first wounded it."

Sir P.C. Ray in his History of Hindu Chemistry Vol I (Calcutta 1902) p 33 points out the metals mentioned in शुक्लयजुर्वेद (XVIII.13): iron, lead, Tin (= trapu), gold + silver; in the Chhandogya Upa. IV.17.7, gold, silver, tin, lead (सीस) + iron; सुश्रुत chap 38 prescribes the internal use of tin (p 24), as also चरक (p 30). The रसार्णव + रसरत्नसमुच्चय also deal with tin pp 40, 62.

The art of tincoating brass + copper vessels is current to counteract the chemical action caused by sour or acid food being placed in them. This tincoating is called कल्हई. Prof K.P. Kulkarni in his Marathi English Dictionary व्युत्पत्तिकोश Bombay 1946 p 146 refers to the कल्हई as tinning, wash of tin given to culinary vessels or utensils. Is there any connection with Arabic Kalhai + Sanskrit कलधौत + प्राकृत कलहोय as suggested by Prof Kulkarni?

The मराठी Dictionary शब्दकोश by Date + Karve (Vol II p 623) derives the word Kalhai from Arabic Kalhai or Kalhil + records a usage of the word from Rajwade's Sources of Maratha History (खंड 12, 142.

In this usage the word कल्हई does not

SREE RAGHAVENDRASWAMI

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MOTHER BHUVANESHWARI (Pudukkottai)

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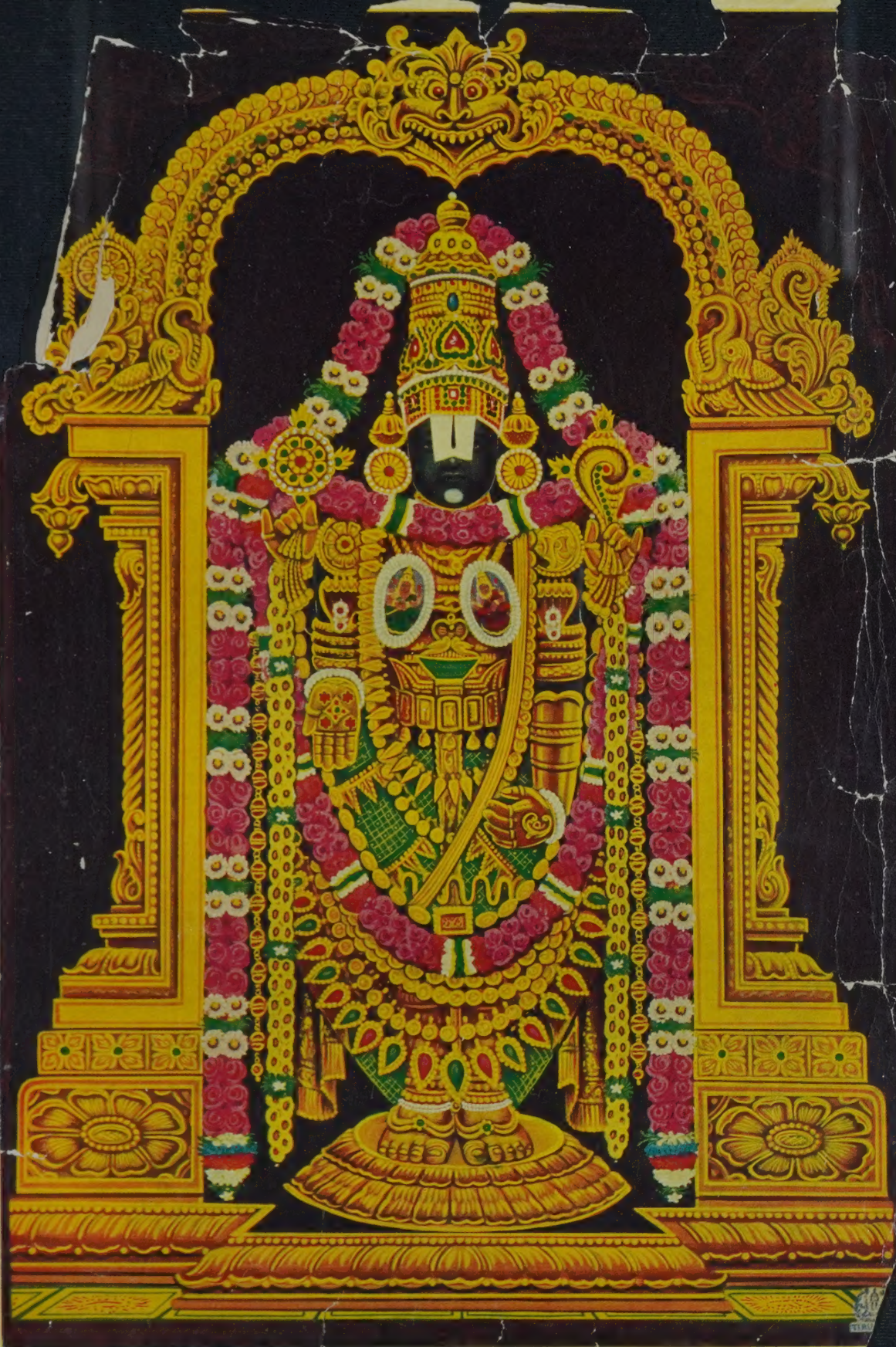
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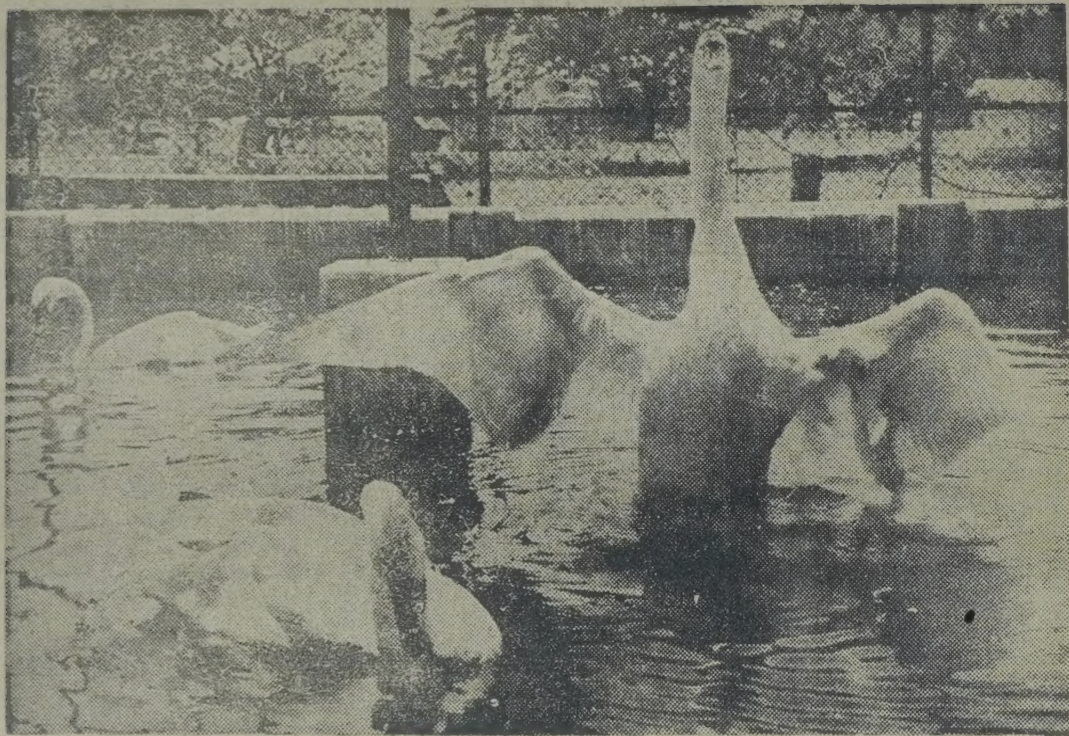
The satiation display of the white swan. Feathered displays such as this are motivated by emotions, in this case satisfaction of hunger.

கராச்சி.
சூரத்
பம்பாய்
பூனா.
கோவா.
அலகாபாத்
காசி
பாட்னா
கல்கத்தா.
டாக்கா
சென்னை.
நெல்லூர்.
கன்னியாகுமரி.

Sringer

Tapovan across the river Tunga, the
afternoon.

When we went to Tapovan,
companions had each a copy of a bo
Vedanta just published by the Unive
to present to His Holiness, but I
empty-handed. His Holiness, howeve
a playful compliment even for my
rent negligence, and then began a
course on the problems of publi
and translating classical texts, a disc
replete with learning, wit and wisdon

THE PRESENT SAMKARACHARYA of the Sarada Peetham is the 34th spiritual descendant of Adi Samkara. Right: Saradamba. The temple dedicated to this deity is of particular significance to the Math. Below: A brahmacharin performs sandhya.

This feature appears on the occasion of the 46th birthday of His Holiness Jagadguru Sri Abhinava Vidya Tirtha, head of this great religious centre. A second article will appear next week.

The Sarada Peetham: FOUNDED BY ADI SAMKARA

by K. A. NILAKANTA SA

MY first pilgrimage to Sringeri, in Chikmagalur district, Mysore, was in 1936, with two scholarly colleagues from Madras University—both of whom, alas, are no more now. The impressions I then received are still fresh in my mind. One morning, as we were ranged in the Sarada temple in front of the deity, we were told that Sri Chandrasekhara Bharati, the Jagadguru at the time, would be visiting the shrine that day, and a short while afterwards, the Acharya, accompanied by his successor-designate (the present Jagadguru), came round, and seeing us—the group from Madras—stopped to make kind enquiries of each one of us in his respective mother tongue (mine being Telugu). He then graciously asked us to come to

marked by an intimate understan
the subject in its various a
lasted for about forty m
shan came to an end
order for the face loa
many va
collection

shortened form
ther Rishyasrin
sage Rishyasring
ous from Valmi
birth of Rama i
treats him as th
great sacrifice c
Dasaratha for pr

"The Illustrated Weekly of India" wishes its
a Happy Divali.